$1.50

the Nation

Volume 1 No. 4 • February 3, 1993
every two weeks

Cree Women's Council

Economic Development Strategies under fire

Charlie Washipabano 11, shoots, scores

and more...

First Peoples Equity Coordinator

The position is a two-year appointment, to facilitate access of First Peoples artists and arts organizations to the Canada Council, and assist in developing policies to reflect Canada's cultural and racial diversity.

Reporting to the Secretary-General of Council, the incumbent will be responsible for facilitating and providing support for the First Peoples Committee on the Arts; planning and developing policies and programs to assist First Peoples artists and arts organizations; working closely with Council sections and First Peoples arts communities and groups to develop communications, recruitment and outreach strategies; in consultation with the Council sections, managing and developing the First Peoples component of the internship program; and performing other related duties.

The ideal candidate will have:

- ☐ extensive knowledge of the diverse First Peoples cultural communities across Canada with demonstrated sensitivity to the needs of First Peoples artists and arts organizations;
- ☐ understanding of the arts and sound artistic and administrative judgment acquired through related experience in a responsible position;
- ☐ group facilitation, presentation, problem solving and interpersonal skills;
- ☐ experience in organizing, managing and evaluating training programs.

Functional knowledge of English, French and one or more First Peoples languages is desirable.

The Canada Council offers a competitive salary and benefits package. It is an equal opportunity employer and welcomes applications from women, First Peoples, visible minorities and people with disabilities.

Please submit your application to Human Resources no later than 21 February 1994 by quoting competition number 9030.

The Canada Council
Human Resources
350 Albert Street, P.O. Box 1047
Ottawa, Ontario, K1P 5V8

Coordonnateur de l'équité (Premiers peuples)

Il s'agit d'un poste de deux ans, créé pour faciliter l'accès des artistes et des organismes artistiques des Premiers peuples au Conseil des Arts du Canada et l'élaboration de politiques reflétant la diversité culturelle et raciale du Canada.

Relevant de la secrétaire générale du Conseil, le titulaire aura la responsabilité de faciliter et de soutenir les travaux du Comité des arts des Premiers peuples; de planifier et d'élaborer des politiques et programmes d'aide aux artistes et aux organismes artistiques des Premiers peuples; de travailler, en étroite collaboration avec les services du Conseil et avec les communautés et groupes artistiques des Premiers peuples, à élaborer des stratégies de communication, de recrutement et d'extension; en consultation avec les services du Conseil, de gérer et de développer le volet Premiers peuples du programme de stages; et d'accomplir d'autres tâches connexes.

Le candidat idéal devra

- ☐ avoir une connaissance étendue des diverses communautés culturelles des Premiers peuples du Canada et se montrer sensible aux besoins des artistes et des organismes artistiques des Premiers peuples;
- ☐ avoir une bonne compréhension des arts et un bon jugement artistique et administratif à la suite d'une expérience connexe dans un poste comportant des responsabilités;
- ☐ avoir des aptitudes pour le travail de groupe, la présentation d'exposés, la solution de problèmes et les relations interpersonnelles;
- ☐ avoir de l'expérience en organisation, gestion et évaluation de programmes de formation.

La connaissance pratique de l'anglais et du français et d'une ou plusieurs langues des Premiers peuples est souhaitable.

Le Conseil des Arts du Canada offre des salaires et des avantages sociaux compétitifs. Il assure à tous l'égalité des chances d'emploi et invite les femmes, les Autochtones, les membres des minorités visibles et les personnes handicapées à soumettre leur candidature.

Les personnes intéressées doivent soumettre leur demande aux Ressources humaines au plus tard le 21 février 1994 et mentionner le numéro de concours 9030.

Conseil des Arts du Canada
Ressources humaines
350, rue Albert, C.P. 1047
Ottawa (Ontario) K1P 5V8

THERE ARE 12,000 CREES WAITING FOR YOUR ADVERTISING MESSAGE. WE'LL HELP YOU TELL THEM WHAT'S ON YOUR MIND.

the Nation

Property of Post Secondary
Maisonneuve W.
Québec

PHOTO BY: ERNEST WEBB

TIME TO TAKE RESPONSIBILITY

From everything we hear from people, it seems clear there is a desire for fundamental changes in the way that we, as a nation, do business. People talk about how the entities act and the problems that are created. But where does the responsibility ultimately lie? With us.

The Crees who built these entities and other infrastructures of our nation are to be commended for their work. They had to learn the rules of a foreign culture in just a few years. They had no choice but to sink or swim.

Perhaps this is why we have had so many consultants for so long. Perhaps this is why we see and hear about so many problems. We all hear about them because we have to pay for the mistakes. Usually we hear about them through the grapevine, but not everybody talks about the problems in public. Even when there is discussion at annual assemblies, we only seem to see lip service or some "hats" being shuffled around. Is there real change? For the most part, people don't seem to think so. They see the system consists of repeated dipping into the "sugerbowl" in an attempt to make things work. You have to ask if ultimately the costs will hurt our children or grandchildren. Will another river be sacrificed?

Grand Chief Matthew Coon Come discusses the economic problems in a recent letter to Cree leaders (see News, page 5). He calls for "major changes" to Cree economic enterprises. "We must be more accountable to the Cree people," he says.

Even our leaders recognize we need a system with real checks and balances. And even more importantly, we should implement more of the principles which make successful companies survive. If a company like IBM lost millions of dollars year after year, heads would roll. As Matthew Coon Come writes, "If present advice does not include solutions, then we should seek new advice."

Remember, there is an entire generation of Crees who understand this new Cree world. Let us put them to work and start taking responsibility for ourselves. It is selfish to expect a few to carry the burdens of the nation alone. The proposed Cree Nation Gathering would be a good place to begin dialogue and implement solutions.

Let's all work for real change so we can all participate in the well-being and future of our nation.

BY ERNEST WEBB

CONTENTS

NEWS

5 INVESTMENT WOES
ECONOMIC EFFORTS A FAILURE?

7 PELTIER PAROLE HEARING
POLITICAL PRISONER STILL IN JAIL

7 BRIEFS • HYDRO POWER GLUT, BITTER COLD HITS CHISASIBI RESIDENTS

17 RIGHT OR WRONG?
ETHICS GUIDELINES IN LIMBO

18 AIDS WARNING
A CALL FOR UNDERSTANDING

COVER

10 CREE WOMEN'S ASSOC.
SOCIAL ISSUES IN THE OPEN

INTERVIEW

13 CHRISTOS SIRROS
"IT'S ALL OUR TERRITORY"

CULTURE

20 ELIJAH: NO ORDINARY HERO
A *NATION* BOOK REVIEW

21 CHIWHATIN'S NEW RELEASES
DANCIN' AND HURTIN' SONGS

22 WARD CHURCHILL
AIM LEADER ON LAND STRUGGLES

SPORTS

20 HOCKEY PRODIGY
CHARLY WASHIPABANO, 11, SCORES

JANUARY 19, 1994

PHOTO BY: GW TUNDRA

THE OTHER SIDE OF THE TRAP

It's January, the start of the new year, and the time that marks the beginning of prime pelt season for Cree trappers. Cree beaver has always been in a class by itself, respected and known throughout the fur world for its quality.

I remember many a time listening to the tallymen talking for our benefit about the techniques and right time for the right pelt; sitting in a tent sipping on the tea that was always there—a deep earthy black and strong tea that was like the men who in soft words described to us what life was. Men, who in minus-40-degree temperatures would calmly plunge a single arm into the deep cold water to check to see if an animal offered itself.

Often they would talk of the hard times, of the hunger and starvation they endured in the past. "You must respect the spirit of the animals and what they have given you. They have given their lives so the Cree people can survive. They love us that much. You must return that love and respect." This was a lesson I never forgot.

That and other teachings I brought down south with me as part of my being. They helped many times when I was alone as a representative fighting for our right to be heard. I always remembered the tone of voice our elders used when teaching. It helped to strengthen and calm my voice when I felt like shouting in anger—the anger I felt when fighting against the anti-fur movement.

Once, a young man said, "We [the whiteman] started the fur trade and we can end it." This ignored the fact that, as native people, we traded long before any European people landed on the shores of our continent. The animal-rights activists said most of the fur was fur farm pelts and little benefit goes to native trappers, while ignoring the statistics of unemployment and poverty on reserves. In short, they were affecting our economy and our culture without any thought to the consequences. As a native, I know the consequences well, as do many Inuit people. Greenpeace, in its efforts to eliminate the seal hunt in the Atlantic provinces, destroyed the entire seal-pelt trade. This had devastating impacts on the economies of the Inuit peoples as well as on the environment.

I know that we Crees have never made a animal extinct and that our use of the land prevents the loss of habitat. Loss of habitat is the greatest single factor in loss of wildlife. I therefore ask that the anti-fur movement combine logic with emotion in its actions. Your concern for the other inhabitants of this planet is commendable. As human beings, we all share a concern about the welfare of all this planet's inhabitants. From a different viewpoint you have finally realized what the Cree have always known: that the relationship between "man" and "animal" is one of mutual obligation. Let us respect each other's viewpoints and let us live as one with the earth. Human beings are not superior to the ecosystem but are a part of it whether we like or not. As intelligent "animals," let us understand that and act accordingly.

BY WILL NICHOLLS

the Nation

EDITORIAL BOARD
ERNEST WEBB
WILLIAM NICHOLLS
CATHERINE BAINBRIDGE

BUSINESS MANAGER
BRIAN WEBB

NEWS EDITOR
ALEX ROSLIN

PHOTOGRAPHY
NIEL DIAMOND
PIERRE LEMAY

DIRECTOR OF SALES
DANIEL LAROUCHE (VAL D'OR)

LAYOUT & DESIGN
KATERINA CIZEK

AD LAYOUT & DESIGN
HILARY JONES

CONSULTANTS
JULIEN FELDMAN
ROBERT MACFARLANE

THANKS TO:
SIDNEY SNOWBOY ORR
(WASWANIPI REPORTER)
JOE BLACKNED
(SPECIAL CORRESPONDENT TO WEMINDJI)
AND EVERYONE WHO HELPED OUT

THE NATION IS PUBLISHED EVERY TWO WEEKS
BY BEESUM COMMUNICATIONS.
CIRCULATION 6,000.
PRINTED BY QUEBECOR INC.

THE NATION
5678 PARK AVENUE
P.O. BOX 48036
MONTREAL, QUEBEC
CANADA
H2V 4S0

EDITORIAL & ADS IN MTL
514-278-9914
514-272-3077
FAX 514-272-5659
ADS IN VAL D'OR
819-825-6764

SUBSCRIPTIONS:
INSTITUTIONAL: $60/YEAR ABROAD: $65/YEAR
INDIVUDUALS: $30/YEAR ABROAD: $35/YEAR

©ALL RIGHTS RESERVED.

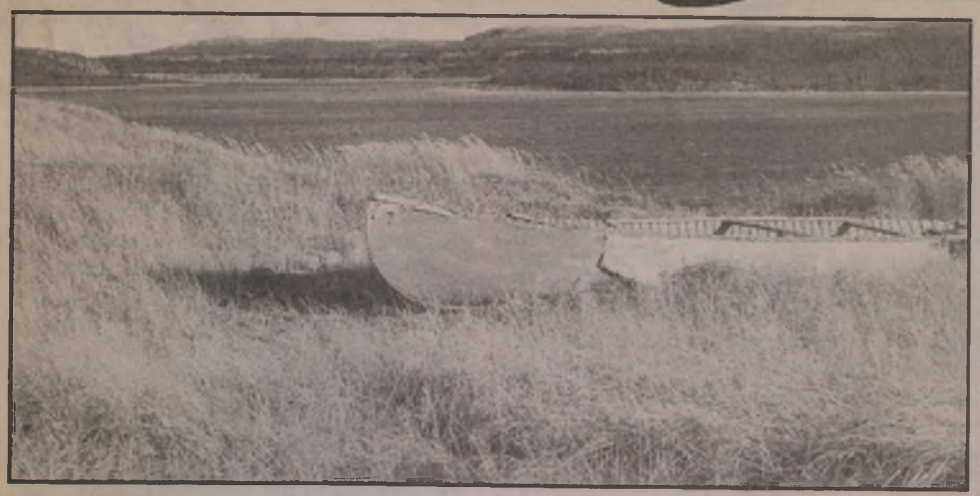


PHOTO BY: GW TUNDRA

COON-COME CALLS FOR "MAJOR CHANGES"

ECONOMIC EFFORTS A FAILURE: STUDY

After a decade of sinking money into Cree economic-development efforts, a potentially controversial new study says the efforts have been a failure and cost Crees millions of dollars.

Cree economic-development companies lost money in eight of the last 10 years, says the study. Crees could have made $60 million more just by investing the money in mutual funds.

Grand Chief Matthew Coon Come responded to the study's findings by calling for a major overhaul of Cree Regional Economic Enterprises Co. (Creeco), the holding company for Cree Construction, Air Creebec, Cree Energy, Valpiro and Servinor.

"I believe that the status quo is not viable and that it is time for major changes," he wrote in a letter to Cree leaders. The letter was sent on January 19 to all Cree chiefs, band councils, Creeco board members, the Board of Compensation and the James Bay Eeyou Companee. Copies of the study and letter were obtained by *The Nation*.

The economic-development efforts were intended to create jobs for Crees and make Cree society more prosperous and self-sufficient. But many Crees have long suspected the efforts were not succeeding and that Cree-owned economic-development companies have spun out of control. The study, which was commissioned by the Grand Council of the Crees, confirms these fears.

The report says the Board of Compensation invested $45 million in Creeco between 1984 and 1993. Nonetheless, due to persistent losses, Creeco was worth only $25 million in 1993. If the $45 million had just been put in the bank, it would be worth $85 million today, the study found. If it had been invested in pension funds, it would have yielded $75 million.

The last time Creeco made money was 1988. Last year, it suffered a record loss of $6 million.

"We have not been very successful at creating Cree employment and that Creeco is not profitable. It depends upon the heritage funds every year. This dependence weakens the Cree Nation," Coon Come said. Creeco should also be "more accountable to the Cree people," he said. "Gone are the days when we could work with the accountants to put the best face on our annual reports."

Coon Come criticized Creeco for constantly going to the Cree Board of Compensation for financial bail-outs. The board has disbursed millions of dollars of Cree heritage funds received from the Quebec government to Cree-owned enterprises seeking grants and loans. Coon Come also complained about Creeco's mounting debt. During the last decade, he estimated that the company racked up debts of $40 to $60 million. "It is time that we forced Creeco to stand on its own."

Creeco president Abel Kitchen disagreed with Coon Come's estimate of Creeco's debt, claiming the figure was only $20 million.

But Kitchen conceded that many of the Grand Chief's concerns are valid. "This is the kind of thing that needs to be said. It's true what is being said here."

He added that Creeco is not the only entity at fault for the woes of Cree economic-development efforts. The Board of Compensation is the ultimate decision-maker in the distribution of Cree heritage money, he said, not Creeco. "They're the people who disburse the money and make the policy."

-- Nation staff

See full text of Matthew Coon Come's letter on page 23. Special report on Cree companies and jobs in an upcoming issue.

FUR STAND-OFF HEATS UP

BY ALEX ROSLIN

A campaign by anti-fur lobbyists to ban the import of wild fur into Europe could have "devastating socio-economic impacts" on thousands of aboriginal families in Canada, says the Assembly of First Nations.

At a press conference in Brussels on January 13, animal-rights lobbyists slammed the practice of trapping and ongoing efforts to establish humane guidelines for the activity. Much criticism was levied at the International Standards Organization, which will set recommended trapping guidelines at a meeting in Ottawa in mid-February.

The guidelines will be submitted to the United Nations and are intended to convince the European Community to lift a ban on wild fur imports that is scheduled to come into effect Jan. 1995. The guidelines will be used both for trapping and wildlife population control measures.

Animal-rights lobbyists have blasted the International Standards Organization meeting in Ottawa because they fear it will send a signal that trapping is okay. The Assembly of First Nations, for its part, is worried about losing the wild fur market in Europe because 70 to 75 per cent of native-harvested fur is exported to Europe. "Similar to the seal ban in the mid-1980s, the ban will have devastating socio-economic impacts on thousands of families," says the Assembly of First Nations in a press release.

"The practice of harvesting wild fur by Indigenous peoples in Canada has provided a sustainable and ecologically sound livelihood for our people for thousands of years," said Bill Erasmus, National Chief of the Dene Nation. Ysabel Trujillo, spokeswoman for the Montreal-based Fur Council of Canada, agreed. "Trapping is more than a tradition. It's a whole way of life."

In an effort to promote fur sales, the fur council has invited Canadian fashion designers to enter its 1994 Canada Fur and Fashion Design Competition. Finalists are competing for $30,000 in prizes and will have their work showcased at the North American Fur and Fashion Exposition to be held in May in Montreal, which is expected to attract 5,000 buyers and visitors.

Native prisoners organize

Letter to the Nation:

Congratulations on the founding, editing and issuing of *the Nation*.

Just a bit of news from the "boys" at Cowansville Establishment. On November 25, 1993, after one year and a half of trying to get a Native Brotherhood, it was officially recognized. Through Deborah Cooper and Josie Currottee of the Native Para-judicial Services of Quebec, we managed to invite Elder Charles W. Hill, as an advisor and supporter. For it was Charlie Hill who was involved in the founding and creating of Native Brotherhoods in Manitoba, Ontario and the Maritimes. As Charlie Hill commented, the brotherhood skipped over Quebec from Ontario to the Maritimes. And the good news is that this Brotherhood of Cowansville is the first in Quebec.

M. Lacasse, on behalf of the Director of Cowansville, offered a few congratulatory remarks on the official recognition of the Native Brotherhood of Cowansville. We welcomed and thanked Charlie Hill for coming to support us and taking time from his busy schedule as "Senior Policy Advisor on Housing" for the Assembly of First Nations. Gifts were presented to him and he thanked us and said how glad he was to come and help us.

I thank you and many good issues for the coming new year of 1994. In peace and brotherhood.

J. A. G.
Vice-President,
Native Brotherhood of
Cowansville

Long live *the Nation*

Letter to the Nation:

I have examined the first issue of *The Nation*, which appeared on December 1, 1993. The magazine is an important initiative, one that will enhance the quality of information on Native communities disseminated in Quebec.

Through communications channels such as your magazine, Natives and non- Natives will better understand various issues under discussion. As a result, we are more likely to improve relations between the Native peoples and other Quebecers.

Please accept my best wishes for your success. Long live *The Nation*!

Christos Sirros
Quebec Minister for
Native Affairs and
Natural Resources

NOTES

You may have noticed something new about this issue of *The Nation*... the price. The bad news is at this point we regretfully have to charge our readers. This is due to costs that exceeded our expectations. At the moment, advertising doesn't cover all our costs. Otherwise, *The Nation* is going very well. People have been very supportive and we wish to thank you all for your comments and support. Ultimately, we would like to bring you *The Nation* for free. The goods news is that we can continue to make *The Nation* available to all our readers. In the meantime, *The Nation* costs only $1.50. Northern Stores has generously agreed to distribute it in Mistissini, Chisasibi, Whapmagoosui, Eastmain, Waskaganish and Wemindji. In Ouje-Bougoumou, Nemaska and Waswanipi, *The Nation* will be available in local outlets.

***The Nation* welcomes letters to the editor, comment pieces and other submissions from our readers. We strive to reflect all opinions in our pages.**

PHOTO BY: NEIL DIAMOND

LEONARD PELTIER DENIED PAROLE

Leonard Peltier was denied parole once again at a hearing in mid-December at Leavenworth prison. Two examiners from the federal parole commission recommended Peltier not be considered for parole for an additional 15 years.

The two examiners acknowledged Peltier's excellent prison record but recommended further incarceration "in light of the crime." The recommendations were made to regional parole commissioner Carol Pavilack-Getty. Pavilack-Getty can either validate the decision or call for an original jurisdiction hearing to recommend an earlier parole hearing date or an outright release.

Peltier is widely considered a symbol of injustice against First Nations. He is one of two people recognized by Amnesty International to be a political prisoner in the United States. Thousands of people are involved in organizations across the world working for his release. He was sentenced to two concurrent life sentences in 1976 for the murder of two federal agents who were shot to death during a firefight on the Pine Ridge Reservation in South Dakota. The 48-year-old Lakota-Chippewas from North Dakota first went to the reservation in 1975 with the American Indian Movement to protect the reservation's "full bloods," those who supported traditional ways, from tribal chairman Dick Wilson and his goon squads.

BY ERNEST WEBB

The firefight lasted nine hours. When it was over, one native, Joe Kills Right Stuntz, and two FBI agents, Ronald Williams and Jack Coler, lay dead. Following a massive manhunt, Dino Butler and Robert Robideaux along with Peltier were charged with the murder. Butler and Robideaux were found not guilty by reason of justifiable defense. U.S. prosecuter Lynn Crook accused Peltier of firing the fatal bullets that killed the agents. The all-white jury found him guilty.

Peltier remains in jail despite overwhelming evidence that he didn't kill the agents and that he was framed by the FBI. On Nov. 9, 1992, 17 years after Peltier's conviction, Lynn Crook, who was still a U.S. prosecuter, admitted to an appeal court reviewing the case: "We don't know who killed the agents." Yet his appeal was dismissed and he remains in a maximum-security prison.

POWER GLUT AT HYDRO-QUEBEC

At 8 a.m. on January 19, Hydro-Quebec proved once and for all that it doesn't need to build any new hydro-electric dams, say environmentalists. On one of the coldest days of the winter, the utility coped easily with a record energy demand—29,939 megawatts. It even had some capacity to spare. Hydro-Quebec's total capacity is 33,600 megawatts.

The overcapacity prompted ecologists to question the utility's rationale for five new dams—Eastmain-1 (which will add 465 MW to Hydro-Quebec's grid), Great Whale (3,210 MW), Ste-Marguerite project (820 MW), Ashuapmushuan (730 MW) and Haut-St-Maurice (615 MW).

Hydro-Quebec has repeatedly justified the dams by claiming that electricity demand is rising. In fact, sales have fallen over the last five years, pointed out the energy-research group Au Courant. Demand for power is falling because the recession has battered aluminum and other industrial power-users. Exports to the U.S. have fallen because the Northeast states have a power glut of their own. Ontario Hydro has also found itself with a surplus and is competing with Hydro-Quebec for export markets.

To make matters worse, Au Courant said, four new hydro-dams are coming on-line which are going to further exacerbate the power surplus. Brisay (380 MW) entered operation at the end of 1993; Laforge-1 (820 MW) is currently coming on-line; Laforge-2 (290 MW) will come on-line in 1996; and La Grande-1 (1,310 MW) will enter operation gradually between this spring and the end of 1995.

The ecologists predict that within a few years, Hydro-Quebec could have a surplus of 7,500 MW.

- Alex Roslin

FREEZING IN CHISASIBI

Chisasibi residents can blame Hydro-Quebec for the bitter cold that has gripped the community this winter. "This winter is the worst one we've had," says Robbie Matthew Sr, former chief of the Chisasibi First Nation and a former president of the Cree Trappers' Association.

Temperatures have fallen to around

BRIEFS CONTINUED ON PAGE 8

CONTINUED FROM PAGE 7

-40 degrees Celsius during the night, and at times to -50 degrees. Dams upstream have increased the flow of water so much, ice no longer forms on the La Grande in winter. Freezing mist rises from the open water and sends temperatures plummeting in Chisasibi.

After the LG-1 power project comes on-line just up-river from the community, Matthew added, the water-flow will increase even more, making the cold spells worse. "We feel that, in the future, we will have even more difficulty." Matthew said the cold has affected the health of Chisasibi residents, especially older people and those with breathing problems. He said more planning was needed when the community was moved, so it wouldn't have been located so close to the water.

- Alex Roslin

Moses visits Chiapas

The United Nations should step in to investigate human-rights violations against aboriginal peoples in the Mexican state of Chiapas, says Ted Moses, the Cree ambassador to the UN.

Moses returned last week from an eight-day human-rights mission in Chiapas as part of the Indigenous Initiative For Peace, organized by Guatemalan Nobel Peace Prize Laureate Rigoberta Menchu. "Testimony we received clearly indicates there were human-rights violations, including torture and extrajudicial executions."

Aboriginal people in Chiapas fed up with poverty and state terrorism took up arms against the Mexican government on New Year's Day. Hundreds have died in the fighting between the Zapatista Army of National Liberation and the Mexican army. "There is a lot of sympathy for the Zapatistas among indigenous groups. People got fed up with not being heard. They decided enough is enough," said. The North America Free Trade Agreement "will lock in even poorer conditions" for Chiapas residents, he added. "The elites and filthy rich want even more benefits."

-Alex Roslin

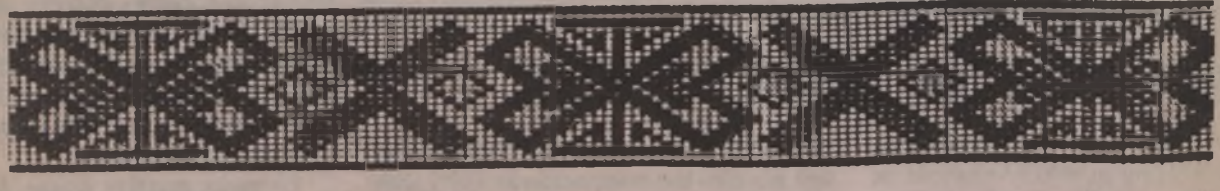
Little Rhody says NON to Hydro-Quebec

Hydro-Quebec suffered a third defeat when Rhode Island's Public Utilities Commission turned down an offer of 250 megawatts of electricity in late January. Maine turned down HQ in 1989; New York said NON in 1992.

Last year, HQ approached Rhode Island with an offer the Quebec utility thought couldn't be refused. Former Premier Robert Bourassa pointed to the deal with Rhode Island as evidence that New England was very interested in signing new contracts. "The demagogues took over the public platform for a while, but we are replying with our arguments and we are finding many governments are still interested," he was quoted as saying last May.

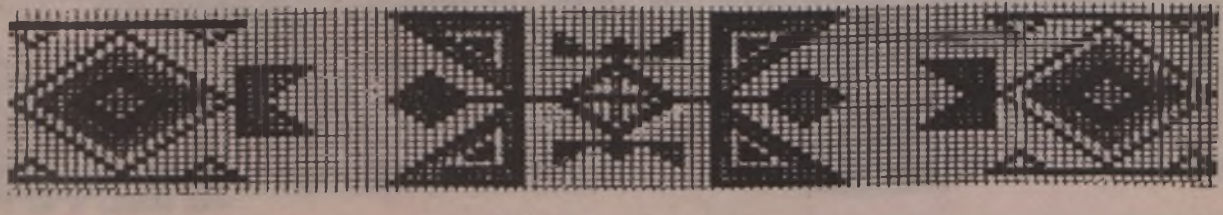
But just two days before Bourassa's "boast," Rhode Island and Hydro-Quebec had issued a joint statement saying the 250-megawatt deal was off. This prompted Hydro-Quebec to mount an

BRIEFS CONTINUED ON NEXT PAGE



"There will come a time when the good water that we use to cook our food, cook our medicines, and clean our bodies will not be fit to drink... and the waters will turn oily and burn... The cool waters we use will warm and heat up... Our misuse of this water will turn it against us and people will suffer and die..."

- Handsome Lake, Seneca prophet, 1799



CONTINUED FROM PAGE 8

expensive campaign to pressure the Rhode Island state legislature to change its mind. In July, by four votes, the legislature yielded by passing a non-binding resolution "encouraging" a re-evaluation of Hydro-Quebec's offer and requiring a report back to the legislature in Jan. 1994.

But the deal was slammed at a public hearing into the entire matter last September by Rhode Island's utilities, environmentalists and concerned citizens. When it came back before lawmakers, they rejected it once and for all. Hydro-Quebec has been out-numbered in one more state. Perhaps the cancellation of New York State's 800-megawatt contract with Hydro-Quebec before November 30, 1994 will be next.

- Ann Stewart

(a legislative agent for the Grand Council of the Crees registered with the U.S. Dept of Justice)

SWEAT LODGES RECOGNIZED

First Nations people have long known about the healing powers of sweat lodges. Now, mainstream science is finally catching up. A pharmacologist at the University of Manitoba says researchers are taking a hard look at traditional First Nations medicine, including herbs and sweat lodges. Professor Wayne Lutt has found sweat lodges work through a process he calls "general adaptation syndrome," in which "the sauna-like environment triggers pronounced physical reactions... The heat raises stress hormones to a level where the body's natural defences are activated, boosting the power of the immune system."

Cathy Bird, a public-health nurse from the Peguis First Nation in Manitoba, says illness is an emotional, spiritual and physical imbalance. Bird, who is also a student of herbal medicine, said the traditional healer is part doctor, part spiritual guide and part mediator with the energy that shapes the natural world. A healer must guide people through an intricate process, teaching them how to prepare themselves as well as the medicine. Sometimes that means taking part in spiritual ceremonies such as cleansing smudges, sweat lodges and fasting, said the nurse.

- Nation staff

700 CLUB LAUNCHES MINISTRY

The Christian Broadcasting Association (the 700 Club in Canada) is launching a new ministry effort aimed specifically at First Nations peoples.

Working in conjunction with the National Native Bible College, the CBA will provide a specialized counselling training program for native students. The program will focus on alcohol and substance abuse, suicide prevention, grief counselling, emotional healing and peer counselling. "My heart is deeply moved for the horrendous hurts needing specially trained native counsellors," says Ross W. Maracle, founder of the Native Bible College, located on the Tyendiaga Mohawk Territory in Ontario. For info, call 416-439-6411.

- Nation staff

POV HAS 200-CASE BACKLOG

The mayor of Puvirnituq (Inuit for "Povung-nituk") was stunned when a man accused last year of sexually assaulting six children was given a two-month sentence.

In an interview with *The Nation*, Mayor Noah-Adamie Qumaaluk said the sentence was the just the most recent example of how the justice system has failed this Inuit community. The man wasn't even sent to jail, Qumaaluk said; he was sent to a correctional facility in Amos. "I was hurt, dismayed, frustrated. It was almost undescribable. Any criminality in our community we feel it isn't properly dealt with by the judge."

The offender was one of three men charged in response to allegations of sexual assault made by 116 children in Puvirnituq last year. The man was almost set free because the six children, aged five to seven, would not testify before strangers. Only after the mayor himself testified in court was the man sent to a correctional facility.

Qumaaluk said the community is served by a flying judge who spends a few hours in Puvirnituq every three months. The judge has a backlog of 200 cases that he hasn't had time to deal with. Qumaaluk also said prisoners receive little or no rehabilitation while in detention and proposed setting up a detention centre in Inuit territory. "Whenever these guys come back they start all over again."

- Alex Roslin

WOMEN GO PUBLIC

PHOTO BY: NEIL DIAMOND

Flora Kitchen has noticed a change in the role of women in Cree society. They are becoming more assertive about their concerns in public, and Cree society is changing to accommodate them. "Women are starting to be heard," said Kitchen, who is president of the James Bay Cree Native Women's Association. "Today, I find it's more open."

She said that openness has led to open dialogue about social problems like family violence, sexual abuse and teen pregnancy, and attempts to find solutions. Still, cautioned Kitchen, much remains to be done. Kitchen, who is also a representative for the Grand Council/CRA Native Parajudicial Services and is active in Waswanipi community life, would like to see women's associations in all nine Cree communities, better funding, more information to parents about birth control and more women's shelters.

BY WILL NICHOLLS

The Nation: We have seen a lot of changes to Cree society in the last 30 years. What changes have you seen to the roles of women in Cree society?

Flora Kitchen: First of all, I can say women are starting to be heard. They're voicing more of their concerns, especially at the local and regional levels. A few years back, people were shy to talk about certain things and women were always put in the back. So right now, I think people are starting to listen to women.

Do you find that it's like it was in Canada—at one point, women were the silent majority and then they started to come to the forefront? Do you think this is the situation with Cree women?

Yes, if we look back, women were always respected. But when we talk about respect, it didn't mean we didn't listen to women. It's just that we didn't hear them voicing their concerns in public. It was done at home or through another person. Today, I find it's more open and women are voicing their concerns. Now we have the Women's Association and it's a lot easier when you have people supporting you.

How much support do you get outside your organization in terms of the Grand Council or at the local level with band councils?

In Waswanipi, the band council has mandated the Women's Association to start up a daycare centre. In other communities, it's starting to be like that. We are getting full support from our councillors. At the regional level, I think they are starting to wake up too, and they are supporting us whenever they can.

On the Canadian level there is conflict between the Native Women's Association of Canada and the chiefs. Is this on a reserve-to-reserve basis or across the board?

I wouldn't say that is happening overall, but I'd say it's on a nation-to-nation basis. If we talk about Bill C-31[gave women and their children back Indian status],@ it's not everybody who has the same problems with it. It's nation-to-nation.

What is your association's view of Bill C-31 [the 1985 federal law that restored status to many First Nations people]?

It was a great thing to happen for women. But then again, when I went to a meeting back in November for the association there were a lot of women who had problems trying to return to their

GO PUBLIC

PHOTO BY: NEIL DIAMOND

communities. Their husbands wouldn't be accepted because he's white. This was the type of problem they were having. Some of them had moved back to their community and were asked to leave because their husband wasn't accepted. In the Cree case, we don't have many problems on those levels. I know that to the Crees, respect is important and this is why we don't have these problems. But for the other nations, they have a lot of problems.

Why do you think this is? A lack of respect or understanding?

I really can't say. This is another nation. I don't know all their problems.

Were the Crees the first to get a native daycare?

Not necessarily. Other nations have them. There are three or four in Quebec. The first one was set up by the Native Women's Association in Mistissini back in 1991 or 1992.

Do you find this clashes with our traditions where the children were left with the grandparents or other relatives?

I knew you were going to ask me that. [laughter]... I don't think it goes against our traditions because today a lot of women are starting to work. Today, both women and men have to work to bring up their family. These days everything costs so much. So if you really look at it, it's not against our traditions. Some people have their mothers baby-sit but that takes a lot out of them. Even though the grandmothers like babysitting, I find the daycare center is helpful. It's more like an education for them in a way. They get to know other children too, and learn about sharing. Even if they are one or two years old, they learn to get along. So I don't find it's against our traditions, but complements them.

What other accomplishments has the Women's Association had within the past couple of years?

One of the things that was difficult for us to bring out was family violence and sexual abuse of children. I remember the first time when we started to talk about family violence four or five years ago, we tried to have a meeting to make people aware that this was not right and barely 10 people showed up. I don't know if people wanted to ignore the subject or if they didn't want to talk about it, but today I see a big difference.

Today, I can tell you, people are starting to break the ice. We had a workshop a couple of years ago where we just talked about family violence and sexual abuse of children. We did this without papers, consultants or anyone else coming out to the community. It was just people from the community. I saw the difficulty for people to talk about it and it's not easy, but there's progress as the years go by. At the Grand Council Annual Assembly this year, they talked about it and it was easier for people to talk about it.

Do you find people talk about it more easily when you don't have the consultants or social workers around?

Yes, exactly. When they talked about this at the assembly, to my surprise one of the constables spoke up, James Blacksmith. He told the people to make their children aware about sexual abuse. You know if someone touches you in certain parts that you're not comfortable with, then tell someone. Talk about it. I found this to be very good.

What about the rising statistics of early teen pregnancies in Cree communities?

That's another touchy subject, I would say. If you want to talk to parents about birth control, most parents don't want to hear about it. I know for a fact they were starting to discuss it in the schools, but it has to come from the parents for the children to understand it. If the mother or parents want her to go on birth control, they should. But I think there is a lack of information for the parents on birth control. We know about condoms, but they might not know the other methods. I also think some parents just don't want to know about it. Some people say it's just natural that a women gets pregnant. But you can prevent pregnancy, but again people are shy about that. Alcohol is also involved in some of this, too.

Will the Cree Native Women's Association be starting some programs on the issues you've raised?

We are going to have a General Assembly in April that will be

CONTINUED ON NEXT PAGE

...WOMEN

CONTINUED FROM PREVIOUS PAGE

like a workshop. People have talked about including family violence and sexual abuse. We will be involved and have people at the provincial level who have experience on this. They can talk and give information.

Is this one of your priorities this year?

Well, not at the regional level. The regional level, for me, would be to set up associations in all the communities. This is a problem because we don't have the money to travel to talk to the other communities on how to set up a Women's Association. We do the best we can, and from there the local women set up their by-laws and get whatever support they can get their hands on. Then, they make up their own local priorities. It is one of our priorities to set up an association in each community.

Not all Cree communities have a Women's Association?

No, not all of them. But women are interested in setting them up. There's Waswanipi, Mistissini, Chisasibi and I'm not sure if Nemaska has finished setting up theirs yet. Unfortunately, we don't have the money to travel and help them. A few years back, the Grand Council gave us a bit of funding. Not that much, but we will submit something to them to make sure we are in this year's budget. We have a General Assembly each year and we include all the communities, even the ones that aren't set up yet. That's when we give them information and try to help them.

The youth have taken a position against further hydro-development in the Cree Territory. Have the Cree women done the same?

We touched on this at one time but don't really have a position there. We wanted to find out what went on with the Great Whale Project and invited Chief Matthew Mukash to talk, but he couldn't make it. Last fall, we expected an update on what was happening from him. Right now, we don't have the full picture.

Do you find it's a problem getting information of this sort from the various people dealing with them?

No, it's not that we don't get enough information. I work at the band office and it's easy for me to get the information. It's just that the women are not really preoccupied with it. There's not a day when I don't hear about it but we didn't take a position on it. Some people say it's bad for the environment. I think we all know that.

Do you have any other comments for our readers?

I'd like to see more women's shelters because the women who have problems in their community have to leave. This happened in Waswanipi. It doesn't help them or the kids when they must go to Chibougamau or Val d'Or. I'd like to see one in every community. It doesn't matter how big it is, even a few rooms.

We want your:

SPORTS SCORES, PHOTOS, DRAWINGS, NEWS TIPS, POETRY, STORIES, LEGENDS AND THOUGHTS

The Cree Nation's favourite news and cultural magazine needs your help.
Call us at 514-278-9914 or fax us at 514-272-5659.
Or mail us at Postal Box 48036, 5678 Parc Ave., Montreal, H2V 4S0.

INTERVIEW

What, me confrontational?

by Alex Roslin

What is Christos Sirros's game? That's the question on many minds after the man who Crees got to know as Quebec's tough Native Affairs Minister was handed the Natural Resources Ministry in a January cabinet shuffle. Sirros retains the native-affairs portfolio.

Some Crees saw the Sirros appointment as an ominous sign, a signal that Quebec wants a bare-knuckles kind of guy in the job of energy czar so the Great Whale project can be rammed through. But in his first public statements, Sirros was critical of Hydro-Quebec's gung-ho approach to hydro-development and said Quebec's energy policy may need to be reevaluated.

Sirros reiterated these sentiments in an interview with *The Nation* last week. "I think if we're going to develop projects, it has to be done on the basis of needs," he said. "I'm reluctant to agree with confrontational style, period. This is not something I believe leads us very far. I think the native question and the native relationship to the rest of the society is an important element in the decision-making process."

But Sirros made it clear he's no softy. At times, he was quarrelsome, and repeatedly suggested that the James Bay territory isn't really Cree land, any more than it belongs to Greeks or the Chinese. "We're basically temporarily here. Okay?" As for Great Whale, he gave no hint Quebec is backing off. In fact, he left the door wide open.

The Nation: Do you believe it's getting harder and harder to justify new hydro-development? Hydro-Quebec recently set a record for energy use—30,000 megawatts—but on that day, there was still an overcapacity of nearly 4,000 megawatts.

Christos Sirros: Look, I'd like to be able to talk openly and frankly with you. Your question seems a little bit twisted or tainted or oriented in a particular way. If you've got things that you're trying to prove, ask me what it is you're trying to prove and I'll answer. If you want to talk more generally about energy needs, I have no problem with that.

That's what I'm trying to ask. Do you think Quebecers are worried by the large overcapacity?

I think if we're going to develop projects, it has to be done on the basis of needs. But needs evolve and what is today X situation can tomorrow be Y situation. Inevitably, energy needs increase with time. It's a question of how quickly they increase and what other things we can do to supply the energy we need—energy efficiency and conservation, alternative sources of energy, economic costs of the whole thing and social costs of the whole thing.

This is not just a change in name that has happened here. It's no longer just the Ministry of Energy and Resources; it's the Ministry of Natural Resources. Water is obviously an important natural resource and it serves a variety of purposes. A major one obviously is the supply of energy. When you look at the available sources of energy, hydroelectric energy comes out on the top of the list environmentally and cost-wise. So certainly water resources are going to continue playing an important role in supplying us with electricity and energy.

You recently hinted at a review of Quebec's energy policy. Could you tell us why you made that decision?

I'm not precluding that. I'm looking at putting forward an orientation that talks about things like sustainable development and puts it forward. Within that context, there may be a need to reevaluate Quebec's energy policy in the sense I was talking about before.

CONTINUED ON NEXT PAGE

INTERVIEW

What me...

Do you include in this the possibility of promoting wind power and energy-conservation measures? Are you looking at these areas?

Yes, we are.

You also mentioned that need for energy is important to look at. Do you think Hydro-Quebec has in the past overestimated this demand?

If you look back at their forecasts, they haven't always been on target, and particularly in terms of their short-term forecasts. It's difficult to do short-terms forecasts. It's much easier for someone to tell you what the forecast will be for the average mean summer temperature than to give you what tomorrow's temperature is going to be.

They could very well be off for forecasts over the next two or three years, but in the long-term it moves forward by two or three years certain deadlines.

> **"The world belongs to no one; the land in a sense belongs to no one."**

In 1977, Robert Boyd, then chair of Hydro-Quebec, predicted before the National Assembly that Quebec's energy needs were rising so fast, it would need 70,000 megawatts of power and 30 nuclear reactors along the St-Lawrence by 1993. Of course, now Quebec needs only 30,000 MW. I'm wondering why you think Hydro-Quebec has repeatedly overestimated future energy needs.

My understanding of the way they estimate is that they a certain number of factors into account and sometimes these factors don't play out. They may make mistakes in terms of economic growth. They may make mistakes about the needs of specific industries. I don't think this is an exact science. I don't think anybody can hold them responsible for not being able to predict with extreme accuracy what's going to happen three, five or 10 years down the line.

But if Mr. Boyd was wrong in terms of 70,000 MW, I wonder what the actual consumption we were having at that time was. It's probably a lot less than 33,000 MW. Over that amount of time, there have been substantial increases in our energy needs.

What role did the political situation play in your decision to review Quebec's energy policy? A *Le Devoir* report said you'd like to diffuse confrontations with native people. But I'm also wondering about the upcoming elections.

I don't believe confrontations are a good thing. If we can avoid them and find a way to conciliate differences rather than overpowering one or the other, that's the role I'd rather take.

There's some confusion about whether you think the Great Whale project is or will be on the table in upcoming talks with the Crees on development.

I'm not sure what you mean by "on the table." I think the question of development of the territory is of interest to the Crees. At least, that's what they tell me all the time. It's certainly of interest to the government of Quebec.

What are the possible development areas in that territory? It's not only Great Whale, but probably Great Whale is there. It's in the James Bay Agreement; it's foreseen. But I'm not saying I'm willing to review the application of the James Bay Agreement only if Great Whale happens. If there are things in the James Bay Agreement that the government of Quebec has not lived up to, we've got to live up to them.

Do you believe the James Bay Agreement is flawed?

Again, I'm a bit wary of what sounds to me like a leading question. The James Bay Agreement is a document of 400 pages, the first of its kind in history. Clearly, there are chapters that are a little bit more vague than others. Vagueness leads to different interpretations. There are some things that are very concrete and clear. And most of those have been met.

Is it flawed? It was a product of its time. So there probably is a need to modernize it. Now, there are some basic principles in the James Bay Agreement. One is Quebec having access to the development of its resources on all the territory of Quebec. And the other is the Cree having the ability to maintain and preserve and develop their lifestyle, their identity and their way of being. Those are the two fundamentals that don't change.

If we need to review some of the structures set up by the James Bay Agreement, in my mind so be it.

Do you believe that Crees signed away or could legally have signed away their inherent aboriginal rights in the James Bay Agreement?

Again, this is a very sensitive area, so I'm going to answer it as delicately as I can. What are inherent aboriginal rights? That's a question that has never been answered. I think what the James Bay Agreement did was to exchange rights—to say there's a claim here that there are aboriginal rights and we'll try to find expression for them in concrete terms.

In many other societies, the question of aboriginal rights, the question of peoples that received other peoples, was often settled in less eloquent ways. All I want to say by that is you have to look at it in terms of historical perspective as well. We're part of an evolving civilization, and we do belong to the world, if you like. And the world belongs to no one; the land in a sense belongs to no one. We're basically temporarily here. Okay? That's true for the Crees; that's true for the Quebecers; it's true for Greeks or Chinese, whoever.

It's a question of how we're going to live on the territory. What the James Bay Agreement of 1975 tried to do was to find a way for these things to find concrete expression. But that is not to say that it is perfect and that it can't be modernized.

Do you think Crees have the right to self-determination?

Self-determination is something that anybody says you have a right to. It's something you do because you want to do it. I don't think Quebecers are going to wait for someone to tell them they have the right to self-determination if they want to determine their future in X, Y or Z way. Self-determination is a process. You can take it wherever you want.

Well, do you believe Crees have the right to hold a referendum to decide whether they would stay within Canada in

...confrontational?

the event of a separated Quebec?

Again, I'm very wary of a flashy headline that says, "Sirros recognizes Crees' right to secede." Theoretically, can the Crees hold a referendum on any issue they want? Theoretically, they can. Who's going to go into a village and tell them they can't vote on X, Y or Z. It's an abstract question.

But right now, with the sovereignty debate looming, it's a very real question for Cree people.

Yes, but what I'm telling you is, the question isn't whether they have the right to hold a referendum. The question is: What in concrete terms will they do?

I wanted to get your reaction to concerns about how you would resolve potential conflicts-of-interest between your new natural-resources position, where you must advocate for Hydro-Quebec, and your old native-affairs job, where you are providing services to aboriginal people.

It's funny because the *Gazette* reported that based on statements made by Mr. [Bill] Namagoose [executive-director of the Grand Council of the Crees]. At the same time, I've received all sorts of letters from native chiefs who are very happy to see me in this portfolio.

Cree chiefs?

Yes, I'll fax you the letters if you like.

> **"It's all our territory. I mean, I don't see it as Cree territory or Quebecers' territory."**

From the Grand Council?

I didn't get a letter from the Grand Council. But when I spoke to [Grand] Chief [Matthew] Coon Come, he was glad I was in this ministry. One reason I'm happy to be here is it allows for a non-confrontational approach. If one sees government as one ministry fighting another ministry, that is perhaps the way things were. Hopefully, we're looking at things with a more integrated approach.

Do you mean the way things were under former Energy Minister Lise Bacon?

And other governments before that.

In one news report you were described as being part of a backroom group that was reluctant to agree with Bacon's confrontational style.

Well, I'm reluctant to agree with confrontational style, period. This is not something I believe leads us very far. I think the native question and the native relationship to the rest of the society is an important element in the decision-making process.

Many Crees are concerned that the equivalent of one trapline has been clearcut since the mid-1970s with no say from Crees or even compensation. This is in addition to the millions and millions of dollars in minerals taken from Cree land. Do you think such development should continue, or will you make any changes?

I think development has to be done sustainably and we have to integrate all the factors into our development decisions. I had an interesting experience in Barrier Lake where we agreed a few years ago on a process that will allow us to come up with a plan for integrated resource management. One of the elements that goes into that kind of planning is the activities of the people who live in the territory.

Do you think Crees will need to barricade roads before they get such an agreement for their lands, like the Algonquins did?

No, I would hope not.

So such an agreement is forthcoming then?

Well, give me a chance.

Are you at least willing to make an agreement on shared jurisdiction over forests and minerals?

You're jumping a bit. I want to put forward principles for the development of our resources that approach things in a sustainable manner, that look at an integrated resource-management policy. One of the elements that has to go in there is the activities of the people on the territory. In the territory we're talking about, the Crees are very present and need to be taken into account.

Does that lead us immediately to something in terms of shared resource management? You know, it's all our territory. I mean, I don't see it as Cree territory or Quebecers' territory with the exclusion factor put in.

Your say

The Nation asked two of its readers what question they would ask Mr. Sirros if they had the chance. Here are the questions and the minister's responses:

Robbie Matthew Sr., an elder, trapper and former chief of Chisasibi, asked: What will happen to us as Crees if we give more and more land to hydro-development? Will there be land for future generations?

Yes. I believe what we have to do with our collective resources, and I would hope that this speaks for the Crees as well, is to make sure that any decision we make in terms of development always allows us to think of our future generations in terms of the needs that they will have—to have access to resources. Land is certainly an important resource.

Matthew Mukash, chief of Whapmagoostui, asked: Each day, $9 million in resources are taken from Cree land just by Hydro-Quebec. But Chisasibi still doesn't have a sewer system. Shouldn't resources taken from native lands go to help natives?

Perhaps the question is really: What can be done as a society as a whole to make sure that all the people have an equitable access to the wealth of that society. This is what the James Bay Agreement was supposed to have done.

If there are things that have not been properly, we should look at them. If there are things that still need to be done properly, we should look at them too in the context of what we can carry forward as a society, what we can afford, what we want as a relationship between the different groups that make up this society.

GRAND COUNCIL ANNOUNCEMENTS

ᐃᓂᐦᑕᐍᐏᓐ ᓂᐲᑎᑕᐍᐏᓐ ᕆᓀᒪᑐᐃᓐ (ᓄᐯᒃ)

GRAND COUNCIL OF THE CREES (OF QUEBEC)

ᐱᒋᐧᐃᐣ ᑕᐦᐋᒋᒪᓂᐧᐃᐣ

CREE REGIONAL AUTHORITY

AGREEMENT NEAR ON CONSULTATIONS

After nearly a year of intermitent discussions, the Grand Council is close to reaching an agreement with Hydro-Quebec on a community consultation process as part of the environmental review of the proposed Great Whale River project. The consultation proposed by Hydro-Quebec in January 1993 would not have adequately reflected the extent and depth of concern of the Cree people.

The Grand Council signed a Memorandum of Understanding to participate in the environmental review of the proposed Great Whale River project so Cree knowledge and concerns could be incorporated into the decision-making process. The consultations will allow trappers, youth, council members and other Crees to express their knowledge about the environment and effects of past developments on them.

If a consultation agreement is reached, interviews will be conducted in Whapmagoostui, Chisasibi, Eastmain, Wemindji and Mistissini, and will also include communities impacted by other resource-development projects. The consultations would start by the end of February, lasting six months. Working with social scientists, Cree researchers will carry out interviews on specific issues outlined in the Guidelines for the Environmental Impact Statement. These Guidelines were written by the environmental-review committees after they heard the extent of concerns expressed during the public hearings held in the Cree and Inuit communities during the spring of 1992. The results of the consutlation will be submitted to Hydro-Quebec at the end of the summer, and the utility will then have to incorporate what has been said into its environmental-impact statement.

SEEKING A ROLE IN DEVELOPMENT

The Grand Council and the Cree representatives on the environmental committees evaluating the proposed Great Whale River project have worked very hard to change the standards of environmental assessment carried out in James Bay. The idea is to change the way projects are submitted to the environmental-review processes under the James Bay and Northern Quebec Agreement. In the past, projects were designed and sent for environmental review and were automatically approved, with occasional minor adjustments being ordered to the project. Elsewhere, it is accepted that projects be developed jointly by those wanting to build and those most impacted by the development.

In 1989, the Brundtland report stated that Native people should have a decisive role in development, so it is time this becomes the standard for the James Bay territory. By demonstrating that the Cree people are knowledgeable, concerned and want a say in the future of their territory in the current environmental assessment of the proposed Great Whale River project, a higher standard will be set for future review processes.

It will become an accepted standard that anyone wanting to develop a project in the Cree Nation will have to include the people impacted in the decision-making and project-planning process. In this way, if development is to occur, the Cree people will have to be involved from the beginning, and it will have to be undertaken in a manner which respects the knowledge, lifestyle and concerns of those most affected.

Already, the Great Whale environmental-assessment has changed many standards, from public scoping hearings in the communities, funding to participate in the process as well as the incorporation of community consultations.

DID YOU KNOW?

The Grand Council has set up an office in downtown Montreal to deal with the Great Whale Environmental Assessment, at 1155 University, suite 714. For the past two years this office has been responsible for moving mountains of paper, dealing with consultants and lawyers, as well as keeping the Cree communities informed on all matters related to the proposed Great Whale River project. The office is funded through the environmental-assessment process, and houses the vast quantities of paper produced since the review process began in January 1992. If you are in Montreal, drop by or call 514-875-8899 to find out what's happening.

paid advertisement

WHERE HAVE ALL THE ETHICS GONE?

BY WILL NICHOLLS

It's no secret that some Cree people feel Cree public officials are somehow benefitting more than them as a result of their positions—elected or appointed. But was anything ever done about this? In a word, yes.

The Grand Council of the Crees unanimously passed a resolution on the topic at its Annual General Assembly in December, 1990. The subject: Establishment of a code of ethics concerning elected officials.

"It is generally recognized that there exists a serious risk of conflict of interest when elected officials participate actively in or manage businesses during the time of their tenure," said the resolution.

The resolution established an ethics committee under the direction of Grand Chief Matthew Coon Come with a representative from each band and legal council. Its mandate was to draft ethics guidelines within a six-month period, after which these would be presented to all band councils to be adopted as a by-law. The guidelines would also be applied to all Cree entities.

A 12-page draft of the guidelines (for discussion purposes only) was drawn up and sent to all band councils and the Grand Council on June 28, 1991. Since then, the guidelines have resided in limbo. To our knowledge, no band councils or entities have adopted them.

Kenny Blacksmith, Deputy Grand Chief of the Grand Council of the Crees, said Cree officials may be reluctant to adopt the rules because of the difficulty of avoiding conflict-of-interest in small communities. "The Cree world is a small world. We have only 12,000 people. This means that some people must wear many hats. If we had a larger number of people wearing these hats it would be easier in terms of the workload necessary to implement," said Blacksmith.

"With issues of this magnitude, people tend to shy away from implementation [of ethics rules] because of various reasons. Take the example of social workers and police in the communities. They have a hard time of it: They're well-known and know the family interactions in terms of the people they have to deal with in their jobs. This can apply to regional as well as community interactions."

Blacksmith said the Cree School Board examined the guidelines during his term as chair, but didn't adopt them.

"We looked at the guidelines favourably, but didn't pass them because we felt the Cree people had to move as one on this issue. This issue was too important for one entity to tackle alone."

The guidelines are a sweeping document that outlines proper conduct toward the land, the truth, Cree society, integrity, rules of confidentiality and disciplinary measures. It was produced with Cree society in mind and attempted to integrate its unique cultural and traditional values as part of the guidelines.

The first chapter, entitled Conduct Toward The Land, calls on public officials "to respect the spirit of these rules as they aim for the highest degree of conservation, protection of Cree way of life and the protection of the people's interests."

The rules also bar discrimination based on sex, marital status, age, social status, religion or political orientation. Each person is asked to treat others "with respect" and to respect their freedom of choice.

Officials are also requested to provide the public with access to accurate information and to safeguard the independence of their office from political interference.

The guidelines include strict rules to prevent conflict-of-interest. Officials are required to avoid taking part in decisions from which they or their associates could benefit by getting a contract or any form of payment.

The rules also prohibit trading favours in exchange for contracts, misappropriation and embezzlement of funds. Entities are also barred from giving loans to officers or employees, except for travel allowances or salary advances.

Officials are also required to avoid any activity that doesn't leave them enough time to do their jobs.

The full document is available in every band council or from the Grand Council/ Cree Regional Authority.

AIDS: A DANGER TO FIRST NATIONS SURVIVAL

BY MARCEL DUBOIS

Winter comes early for the peoples of the James Bay region. Winds from the Arctic sweep across Cree settlements, and pristine land ripples at its touch. Before the cold appears, many of the young, like a bird leaving its nest, have left the communities for the many faces of the south.

In an urban centre such as Montreal there is an almost unlimited amount of activities to satisfy the curious, the thrill-seeker, the loner. Many of which may be of benefit, allowing you to grow and be rich of spirit, body and mind.

There are, however, many things in the city that, like an oil spill, may tarnish and destroy you.

For the lonely and uncomfortable who seek the warmth of their community and their people, drugs and alcohol seem to reduce the pain of separation. But drugs and alcohol are like a trap whose teeth sink into the flesh. They have been known to destroy families and communities. They have been known to destroy those who are the lifeblood of First Nations People.

Drugs and alcohol also set the stage for another human drama: HIV infection and AIDS. We must not fool ourselves as to who is susceptible to infection. It is not specific people so much as it is specific behaviours which help spread the Human Immunodeficiency Virus (HIV).

HIV is a virus that attacks and weakens the immune system, making the person more vulnerable to illnesses from which he would normally be able to defend himself. Persistent fatigue, unexplained weight loss, diarrhea and enlarged lymph glands are just some of the symptoms that could develop. Approximately 50 per cent of the people who test positive for HIV will develop AIDS, or Acquired Immunodeficiency Syndrome, over a 10-year period. This is the advanced stage of HIV infection marked by the presence of an assortment of life-threatening diseases, such as pneumocystis carinii pneumonia (PCP), which is a lung infection, or Kaposi's sarcoma (KS), which is a skin cancer.

You can get HIV by being exposed to the blood, semen and vaginal fluids of an infected person. This can take place several different ways. If you have unprotected sex or share needles with someone who's infected, then you have put yourself at risk. If you are a pregnant woman who is infected, then you are putting your unborn child at risk.

The possibility of exposure to HIV increases when you're drunk or stoned. The ability to think intelligently is reduced, and when you are lonely and need companionship, sexual activity is often not far off. Although it is perhaps best to abstain from sex, it is more realistic to acknowledge that it happens. Knowing and respecting your body, the great fortress, is the key to good health. Latex condoms, when used properly, can significantly reduce the risk to HIV infection.

If you are an IV drug user, it is best to get off the drugs, to help clean the body. If this is not possible, then it is important to use clean needles, and these are available at a number of places. Cactus, an organization in Montreal, is just one example (514-954-8869; call after 9 p.m.). There are other centres throughout Quebec. The local community health representative (CHR) may be able to help. The Native Friendship Centre in the area may be of assistance for referrals or counselling.

Presently there is no cure for HIV infection or AIDS. However, some drugs are being used to alleviate symptoms or prolong life. Maintaining a healthy lifestyle, getting enough sleep and exercise, as well as eating properly, are extremely important for those who are HIV-positive.

As more people become infected worldwide, and this includes men, women and children of all colours and origins, it is important to remember our solidarity as a people. We all belong to the same human family, and in times of illness, whether due to HIV infection or AIDS, drugs or alcohol, we should respond to our brothers and sisters with a measure of respect and love.

Marcel Dubois is a Metis from the Red River Valley.

CLUB VOYAGES LAVOIE

CLUB VOYAGES LAVOIE
1012 3rd Avenue
Val d'Or (Que.) J9P 1T3
Tel.: (819) 825-8460

JANUARY SPECIALS

Destination	Hotel	1 week	2 weeks
CUBA	Itabo*** *(all incl.)*	$699.00	$899.00
FLORIDA	Lauderdale Beach** *(no meals)*	$399.00	$499.00
ACAPULCO	Romano's Le Club*** *(no meals)*	$569.00	$699.00

ALL TAXES INCLUDED

Club Voyages Lavoie represents the following airlines:
CANADIAN INTERNATIONAL AIR CANADA
AIR CREEBEC AIR INUIT FIRST AIR
For tickets by mail, fax your request at **825-6896**
For reservations: **Club Voyages Lavoie, 825-8460**
Club Voyages Lavoie, Your Southern Connection
Quebec Permit Holder

EQUIPEMENTS EJARO inc.

- Photocopiers
- Fax machines
- Computers

1218 6th St., Val d'Or (Quebec) J9P 3W9
Tel.: (819) 825-0821 Fax: (819) 825-0273

***DRAIN-VAC* CENTRAL VACUUMING ALSO AVAILABLE**

We wish you a Merry Christmas and Happy New Year.

PHOTO BY: NEIL DIAMOND

First Nations self-determination gets a boost

If Quebec separates from Canada, aboriginal peoples should hold their own referendums on whether to stay inside Quebec or Canada, or strike out on their own, says Romeo Saganash.

"We are heading toward a clash of nationalisms," said Saganash, who until last September was Deputy Grand Chief of the Grand Council of the Crees. "The Bloc Quebecois and PQ have not dealt with the question of aboriginal peoples. Their position is, 'We want independence first; we'll deal with you guys later.' Quebecers may have the right to self-determination, but they have to recognize that there are other people inside Quebec who also have that right."

Saganash has worked hard to spread understanding of First Nations' concerns to progressive Quebec nationalists. He is a founder and the outgoing co-chair of the Quebec-Native Forum, which was created in 1992 to promote better relations between First Nations and Quebec society. All the First Nations in Quebec except the Mohawks are members, as well as grassroots organizations of Quebecers and major union federations.

Most of the grassroots groups and unions in the forum are ardent supporters of Quebec's independence. But that hasn't stopped them from supporting the aboriginal right to self-determination. Last October, the forum issued a statement to the Royal Commission on Aboriginal Peoples supporting that right. Saganash said the forum's declarations will give First Nations much-needed leverage in the upcoming debate over Quebec's sovereignty.

Aboriginal self-determination got another boost from a second major grassroots coalition of Quebecers, Solidarite populaire Quebec (SPQ). SPQ is currently elaborating a "People's Charter" for an independent Quebec. The charter calls for social justice, economic equality and nation-to-nation talks with the first peoples.

SPQ coordinator Marianne Roy is a long-time grassroots activist who also heads the Kahnawake Human Rights Watch Committee. The committee works with the Kahnawake band council to monitor police harassment of Mohawks. The committee is also organizing a Kahnawake-Chateauguay friendship forum on March 26 to ease tensions between Mohawks and Quebecers. Michelle Rouleau, the former head of the Native Women's Association of Canada, is coordinating the forum.

BY ALEX ROSLIN

MIKE'S STUDIO
Hughboy Records

Record Distribution of
Native Recordings

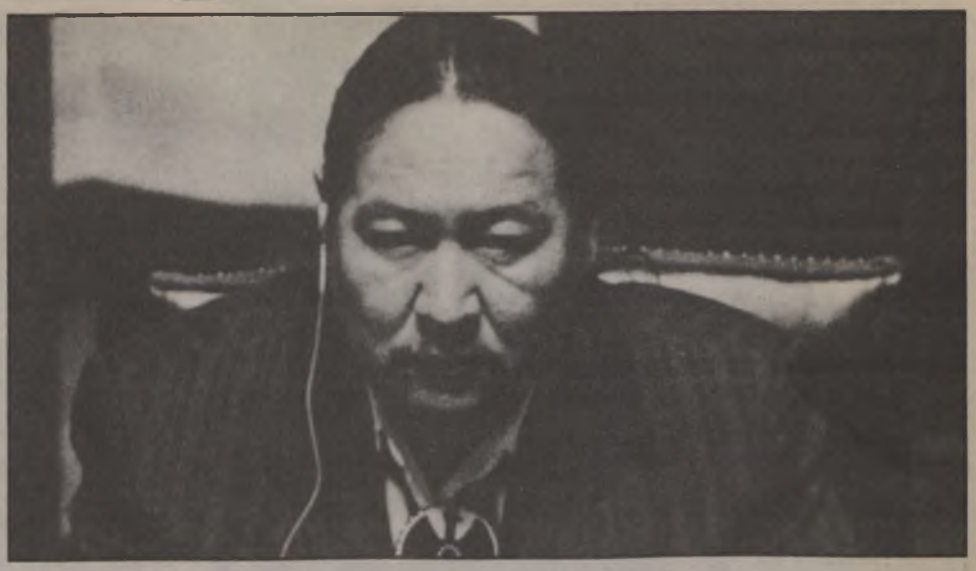
Quality Recording Services

Hughboy Records and
Mike's Studio is your one
stop shop to record and
distribute your talent.

Box 223 Wemindji, Quebec J0M 1L0 Tel:(819) 978-0380 Ask for Mike McGee

CULTURE

Elijah Harper: No ordinary hero



Elijah Harper writes in his introduction to *Elijah Harper: No Ordinary Hero*: "Personally, I can never thank aboriginal people across the country enough for their support, for their show of solidarity. I did not act alone. Through them I found strength. I had the collective will and the prayers of my people behind me."

I found this attitude seems to permeate through the book written by Pauline Comeau (published by Douglas & McIntyre, Toronto, 1993). She has written well about part of the struggle for recognition and survival that erupted in the summer of 1990. While there have been always aboriginal people fighting for their rights throughout the history of North America, it seemed as though the aboriginal voice was only a cry in the wilderness until that summer.

That summer saw blockades by native peoples from the west coast, the Dene in the Northwest Territory, the Ojibway in Ontario, the Lonefighters in Alberta and the armed confrontations of the Mohawks—just to name a few. Then, the unexpected happened, a lone man stood in the way of the Meech Lake Accord and said, NO.

His reasons for saying NO were not that he disagreed with the concessions and recognition of Quebec as a distinct society, but that this time the aboriginal people were not going to be left behind.

This book tells the story of Elijah Harper, his beginnings, his beliefs, his life and the political struggle that he eventually won against immense pressure from the political structure that makes up mainstream Canada.

I fully recommend this book as it tells the story of one of today's aboriginal heroes. It offers pride in yourself as a native without the crap we see in such traditional offerings from non-natives as *Black Robe*.

–William Nicholls

SPORTS

Charly's 10-year plan

If Charly Washipabano doesn't have any groupies yet, it's because he's only 11. But with a 59-mile-an-hour slapshot and 14 goals so far this season, you can bet the groupies aren't far off.

Washipabano, a Cree from Chisasibi, plays right-wing on the North Shore Elites, the top-ranked Atom AA hockey team in Quebec. He has 32 points so far this season. The Elites have an almost unblemished 22-1-1 record - just one loss. Washipabano might be young, but he's already looking ahead to the future. In 10 years, he intends to be playing for the NHL.

But it's not just hockey that Washipabano excels at. When he's off the ice, he throws himself into schoolwork. He's such a good student, in fact, that he skipped grade 3. And somewhere in the middle of all this, he manages to enjoy himself. "It's a lot of fun," he says of his life down south. "My parents are proud."

Washipabano's family has pulled together to support the boy's fledgling career. Before he moved to play hockey in the Montreal area, the entire family packed their bags and moved for a year to Lac St-Jean so he could play on a Class B team there.

Since the fall, Washipabano has attended Secondary I in the Montreal area, where his favourite subjects are geography, music... and skiing. He lives in Terrebonne with friends of the family, Gino Ciarlo and Josee Nobert. The Washipabanos met the couple four years ago in Chisasibi, where Ciarlo used to teach and Nobert worked as a medical secretary.

But it's not just his family and coach who have taken notice of Washipabano's talents. On December 24, Montreal's largest daily newspaper, *Le Journal de Montreal*, devoted an entire article to a gushing profile of *"un enfant special... le sympathique Charly"* (a special child... the likeable Charly). "In Chisasibi, the young Charly Washipabano is already a source of pride for his people," the reporter exclaimed. "At the North Shore Elites, they count themselves lucky to have him." Looks like you got yourself a groupie, Charly.

BY ALEX ROSLIN

THEYTUS BOOKS PRESENTS:

CREATION LEGENDS OKANAGAN-STYLE

Each society has stories and legends which explain the existence of the people, the land and animals with which we share this world. They tell of a "Dreamtime" when animals, plants and humans talked with each other. This was the time when the world as we know it was formed, with everything in its place. Each society has its story of how the animals and plants and landscape found their place.

The Okanagan people are no exception. Theytus Books of Penticton, B.C. has published the Okanagan version of legends in a series of children's books. The book *How names were given* explains how the Great Spirit called all the animal people together and told them a new people were coming. Before they would come, he had to change the animal people, and give a name and special duty to each one.

Included in the series is *How food was given*, which explains how the four chiefs—Bear, Salmon, Bitterroot and Saskatoon Berry—gave themselves so the new people who came would be able to eat. Included with this were the songs which would be sung in honour of those chiefs.

The book *How turtle set the animals free* explains how all the animals were slaves to the Eagle because they all raced and lost to him. They were all bound to slavery except for Turtle, who hadn't raced him yet. He was directed by the Great Spirit to race the Eagle and set the animals free before the new people arrived. The book *Neekna and Chemai*, written by well-known novelist Jeannette C. Armstrong, tells of two young girls who go out without any warm clothing. It explains why you should respect the North wind when you go out.

Illustrated by Barbara Marchand, these books offer an interesting insight into why we should respect and honour the world around us. If you want to know why things are the way they are according to the Okanagan, these books are for you and your children. For more information contact Theytus Books at P.O. Box 218, Penticton, B.C., V2A 6K3.

— Ernest Webb

PHOTO BY: NEIL DIAMOND

TUNES FOR DANCIN' AND HURTIN'

Chiwhatin Productions, the record company formed in August 1992 by Earl Danyluk and Jeff Merriam, has released a series of four tapes sure to bring back memories of your wedding dance, your family at church or that party of long ago.

Two fiddle tapes from Clarence Louttit and Fred Georgekish include all the old favorites—*4th of January*, *Chinese Breakdown*, *Fisher's Hornpipe*, *St. Anne's Reel*, *Big John McNeil* and of course *Boil Them Cabbage Down*. Slap these tapes in and let the dancing begin.

The Anglican Cree Choir from Wemindji also sings hymns which bring you back to the time when you went to church with your family, standing there as a young child with the community and pretending to sing along with them. So put this tape on and let yourself be comforted and uplifted by the sounds of these sacred songs. Remember sitting at the kitchen table enjoying a tea or what have you with Bobby Visitor coming over the radio accompanying you in your sorrow or happiness.

Included in Bobby's tape are songs of praise and your basic hurtin' songs from Hank Williams sung in Cree which are old favourites for the people of James Bay. Now you can listen to these songs at your convenience courtesy of Chiwhatin Productions. To reach Chiwhatin call (819) 978-3100.

— Ernest Webb

THE TIME HAS COME

BY JOSEPH J. SHECAPIO

As I live my life without you
the times we spent together
the times we had fun
laughing, talking
listening to your talents
as you played your instruments.
I will remember you so dearly
the times I've spent with you.
I never recall you getting mad at me
you were so kind and generous
not only to us but to everybody you met.
My memories of you will be treasured
I will never forget the times
I've spent with you
the times were short.
But the way I felt about you will never change
the times you visited
we will remember.
But your time has come.
The day I never even thought of
has come.
You were such a good leader
good friend
but most of all you were a good
family man.
Even though you were far from here
you still came to visit us
that was a sign that you cared.
You cared so much for your family
you went on buses, planes, and cars
to visit them that showed us
how much you cared.
Now you have left us and we mourned
for you that day.
So fare well to you grandpa

Tribute to my grandfather, Bertie Wapachee

WARD CHURCHILL: STRUGGLE FOR THE LAND

Since I first discovered the writing of Ward Churchill, I've always found his analysis of the situation facing Native Peoples in North America pertinent. So it was a great pleasure to find that a collection of his writing about land-based struggles had been released in book form in Canada.

Churchill, a Creek/Cherokee Métis, is the highly respected co-coordinator of the Colorado chapter of the American Indian Movement. His book, *Struggle for the Land* (published by Between The Lines, Toronto, 1993), is divided into four sections which give an easy overview of Churchill's views.

In Part I, Churchill looks at the legal issues surrounding the continued colonization of Native Peoples in North America. It is wrong to view Native Peoples as ethnic or racial minorities, he writes in the first essay in the section, "American Indian Lands." First, he points out that North American Natives comprise at least 400 identifiable ethnic groups, as different from each other as "Mongolians are from Arabs."

The concept of racial minority also fails to serve any useful purpose since it doesn't take into account the sense of national identity felt by most, if not all, indigenous populations in North America. Native Nations have the "right of inherent sovereignty" under international law as they possess "a common language, a structure of self-governance, a form of legality; and means to determine (their) own membership and social composition," Churchill says. He further notes that international law recognizes treaties to be relationships only entered into between nations, and the U.S. alone has 371 such treaties.

The national nature of Native struggles separates them from other struggles for social justice within North America, argues Churchill, because they are "designed to lead to decolonization within the colonizing 'mother country.'" It is this legitimate right of sovereignty and nationhood that lies at the core of the Native struggles we have witnessed since the resurgence of Native resistance in the late 60s.

In the second essay in this section, "Perversions of Justice," Churchill shows how the U.S. has violated international legal standards for countries acquiring new territory. Examples include the Marshall Doctrine, the campaigns of extermination, the Allotment Act, the Indian Citizenship Act and the Termination Act. While Churchill's references to Canada are only passing, he makes it clear that Canada's acquisition of land is no more legally acceptable. He points to a series international conventions which both settler nations have violated.

Churchill goes on to examine five modern cases of Native resistance in Part II: the Iroquois land claims in New York, the Lakota struggle around the Black Hills, the Diné (Navajo) and Hopi resistance on the Arizona Black Mesa, the case of the Western Shoshone of Newe Segobia and that of the Lubicon Cree of Northern Alberta. Each case is meticulously researched and thoroughly examined from its historical, political and economic points of view. A wealth of footnote references allow the reader to further examine the issues. Canadian readers will find the piece about the Lubicon Cree—the most thorough and succinct examination I've seen to date—of particular interest.

In Part III, Churchill examines the role that mineral and energy resources play in the continuing genocide against Native Peoples in North America. Crees of James Bay will be particularly interested in "The Water Plot: Hydrological Rape in Northern Canada," an essay dealing with the James Bay projects. In closing this section, Churchill turns his attention to the current and on-going legal and practical attempts of Native Nations to gain meaningful self-governance.

Churchill closes the book with "I Am Indigenist." This piece outlines what role traditional Native philosophy can play in addressing problems faced by Natives and non-natives alike. He describes idigenism as "a vision of how things might be which is based on how things have been since time immemorial, and how things must be once again if the human species, and perhaps the planet itself, is to survive much longer. Predicated in a synthesis of the wisdom attained over thousands of years by indigenous, land-based peoples around the globe... indigenism stands in diametrical opposition to the totality of what might be termed 'Eurocentric business as usual.'"

In closing, Churchill invites "anyone who shares that viewpoint to come aboard, regardless of your race, creed or national origin."

BY MIKE RYAN

COON-COME CALLS FOR "MAJOR CHANGES" AT CREECO

The following is a letter sent by Grand Chief Matthew Coon Come to Cree leaders on January 19. It comments on a scathing study of Cree economic-development companies. The study found that the companies are losing money hand-over-fist.

To: Cree Chiefs and Band Councils
Creeco Board Members
Board of Compensation
James Bay Eeyou Companee

From: Grand Chief Matthew Coon Come

PHOTO BY: ANTHONY SOUTHAM

The attached two documents present a brief analysis of where we stand in promoting Cree economic development. In my view economic development has to do with employing out people in jobs which allow them to sustain their way of life and improve it, as they see fit. It also has to do with independence and the promotion of independence by ensuring that our companies are well-run and profitable. Finally economic development has to do with Cree rights. The heritage funds belong to the Cree people as a collectivity. It is the responsibility of each and everyone of us to ensure that these funds grow and remain a source for future Cree initiatives. It is also our responsibility to ensure that these funds are used to benefit and protect the Cree people and our rights.

The analysis shows that we have not been very successful at creating Cree employment and that Creeco is not profitable. It depends upon the heritage funds every year. This dependence weakens the Cree Nation. The accumulated deficit, excluding outstanding loan guarantees, stands at somewhere between $40 and 60 million just for the last 10 years. What about the years before that?

It is time to stop the growing dependence of Creeco. The Cree companies employ a relatively small number of Crees. It is time that we forced Creeco to stand on its own so that it can, after restricting and reorienting its plans and operations, begin paying back these monies to the Cree people.

I do not believe that we can continue to offer an open line of credit to these companies under the guise of a so-called "cash management." Moreover, the argument that one more injection of cash is all that is required to keep the house of cards from falling is not valid. This is a pressure tactic used by those who are used to going for the next injection of heritage funds. We must find a way of addressing these concerns and if present advice does not include solutions then we should seek new advice.

In order for this situation to be corrected so that it no reoccur in the future we must be more accountable to the Cree people. This means that we must do an audit of the cost-benefit of our companies to the Cree Nation and devise means for better informing our people in the future. Gone are the days when we could work with the accountants to put the best face on our annual reports. It is time to provide reports which clearly show the financial cost to date, the debt-risk incurred (cumulative), a real assessment of the net worth and a real account of profit or losses.

Our efforts to date have produced activities which seem to be economic development. However, without profitability we must question whether this is in fact development. I believe that if we work closely with the bands and to the extent possible promote cooperation then we will be able to bring about stable development. However, I believe that the status quo is not viable and that it is time for major changes.

Signed, Grand Chief Matthew Coon Come

STORY

ELIJAH'S STORY

BY KENNETH C. MACLEOD

A long time ago, times were good for the Cree of James Bay. The food was very plentiful, more plentiful than ever before. The Crees believed that the Creator was being very nice to them because of all the good weather and all the food they had received. The rivers were full of big healthy fish, and the forests were springing with animals. Everybody was having children because they could now afford to, and everybody was happy and constantly celebrating this great time of their lives.

The hunting had been exceptionally good for the Birchwood family of Fort George. Johnny Birchwood and his wife, Mary, had a newborn child to feed and there was plenty of food around to keep the baby healthy and strong. The little boy would soon be known as Elijah.

Over the years, Johnny would teach Elijah how to hunt, trap and fish. Elijah would learn from his father not only how to hunt, but also the Cree way of life. Elijah would have to keep his ears wide open for the next few years for this was the time that he was expected to learn the most.

The year is now 1969 and Elijah has just turned 10 years old. Elijah gets only one present from his parents this year, but this gift is worth more than all the gifts that he received in the years before. Elijah received a 20-gauge shotgun. This gift means a lot to him because it symbolizes a new trust that his parents have found in him. Elijah will now hunt with his father. Elijah has hunted with his father before, but he has never had the chance to actually make his first kill. Making the first kill of your life is a great achievement for a young Cree boy and it is recognized as his first big step towards manhood. Elijah makes his first kill a couple of days after his birthday; he kills a Canada goose. His mother prepares a big supper to celebrate his first kill and she traditionally decorates the head of the goose to symbolize Elijah's first kill. Elijah would make many kills in the years that follow, many of these kills including animals such as bears, moose and wolves.

While the family is in the bush, they receive some disturbing news. There are rumours going around that say the Crees are making some agreements with the government that would allow the government to build a huge dam on Cree hunting land. Johnny Birchwood took his family to Fort George immediately after he heard the news. Johnny was against this project since the first time it was proposed and was very angry after he heard about the negotiations.

When Johnny arrived in Fort George, he found out that the deal had already been made and there wasn't anything he could say to change that. Many meetings were held and Johnny was at every one of them to make sure the band office was criticized for its decision. Elijah was now 16 and fully aware of what was going on and what was going to happen. He knew that the government was going to take him, his parents and the rest of the residents of Fort George, and move them to another village the government had built for them.

Chisasibi would be the name of their newly built village. This newly built village would be very big and would very easily give every family a home. Johnny would grow to hate this place because it looked so different; there were no tents, just big houses made of hardwood. Nobody ever made a campfire to keep themselves warm anymore because they all had electric heating. Johnny nor Elijah liked this way of living.

After two years, Johnny and his family decided they were going to head out to their winter camp. It was a two-day walk to their campsite and it was especially hard to go there in mid-winter. Elijah and his parents were in for a great shock when they reached their camp. They already saw the difference a couple of miles before they reached their grounds because of the new road that was leading to it. When they arrived at their campsite there weren't any trees, just bare land covered with snow. Elijah had never seen anything look so pitiful when he looked at what was once his home.

They climbed the hill that towered over their camp and saw a huge lake that had never been there before and it most certainly covered up the rest of their hunting territory. They looked at the sign that stood in the middle of their grounds and the sign said, "FUTURE CONSTRUCTION AREA."

Elijah and his parents didn't have anywhere else to go, so they went back to the village and stormed into the newly built band office and demanded to know who was responsible for the exploitation of their territory and why they were never told. Executive members of the band office met with Johnny and his family and apologized for what they had done. They acted like they knew how the family felt; but really they would never know the pain felt by Elijah and his parents when they saw how their home and land were destroyed. It was obvious there was nothing more to say or do.

Elijah still lives with his parents to this day in Chisasibi. They still live with the horrible memory of how their home was taken away from them and how they would never be able to hunt there again. Elijah sometimes returns to where their home once was and he sees all the non-natives walking around in the town that was built for them to live in.

Some people have benefitted from the damming, but as you can see, others suffered great losses. Elijah and his parents will always live with this memory and they will probably see many more projects proposed; but as long as they are alive, they will try their best to prevent it from happening again.

Classifieds

Announcements

Do you have something for *The Nation*? We're looking for your stories, legends, opinions and photos. Are you a graphic artist, photographer, painter or doodler? *The Nation* is looking for your creativity.

Your baby's photo could appear right here. Fill out *The Nation*'s classified form.

If you or your recreation society have any sports stories, announcements and/or scores, phone *The Nation*.

Want to support the Nation? Tell our advertisers you saw it in *The Nation*. Let them know the message is reaching you!

Birthday Greetings

Happy Birthday!!
Isaac W. Longchap, Mistissini
8 years old on Feb. 24
From 280 Nesk.

Happy Birthday Greetings from Gordon Gilpin to my daughter, Melanie, whose birthday is on Feb. 11, and to my wife, Ruth Dixon-Gilpin, whose birthday is on Feb. 27. I love you both. Thinking of you on your b-day.

Misc.

Free Classifieds for all Cree residents. This special offer is valid only until the end of February. Available for individuals only. Tel.: 514-278-9914 or fax today 514-272-5659.

Baribeau & Sons Jewellers Ltd.
775A 3rd Avenue, Val d'Or, Que. J9P 1S8
Tel.: (819) 824-6101
Your Downtown Jewellers
ALTERATIONS ON THE SPOT IN LESS THAN ONE HOUR

the Nation's Classifieds Order Form

PRINT YOUR AD CLEARLY IN THE SPACE PROVIDED. EACH LETTER, SPACE AND PUNCTUATION MARK COUNTS AS ONE SQUARE.

ANNOUNCEMENTS	MARKETPLACE
100 Births	200 For Sale
101 Birthdays	201 Wanted
102 Weddings	202 For Rent
103 Anniversaries	
104 Graduations	300 MISC.

CATEGORY

FREE! +$8 for every photo
Send money order (only) to The Nation, 5678 Parc Avenue, Box 48036, Montreal, PQ, H2V 4S0.
Valid until February 28, 1994

Comics

GARFIELD® by Jim Davis

FRANK & ERNEST® by Bob Thaves

PHOTO BY: GW TUNDRA

CREE TOURISM: AN ECOLOGICAL & EDUCATIONAL ALTERNATIVE

Tourism brings up visions of basking in the sun and waiting for your stolen American Express traveller's cheques to be delivered to you, while you casually sip on your "tres forte" Pina Colada in some remote yet accessible Caribbean hideaway.

Watch out, sun-lovers. The Crees of James Bay have established tourism products for the unspoiled tourist, the tourist ready to swallow a few mosquitos and live to brag about it. Today, you can travel the James Bay coast in 10-foot swells with the sturdy Cree-Yamaha kevlar-coated boat or with the standard cedar-canvas back, motoring along with a minimum of 40 horses stern handled by a salt-water-worthy Cree guide or freeze in sub-zero temperatures on a snowmobile travelling at 80 km/h from Cree community to Cree community.

Yow! Talk about adventure!

Travelling with the Quebec Crees of James Bay in any season is an experience worth remembering. Imagine setting up your tent with gale winds threatening to take your breath away and then looking for firewood to fuel your hand-made wood stove in the land of no trees! How about cruising interior Quebec with your trusty snowmobile and learning the ancient art of catching the finest fur-bearing animal in North America—the beaver—and then eating it with your gracious host! The Cree traditional lifestyle literally smells of adventure to both the experienced and inexperienced alike. This is literally crossing the cultural border in your own Canadian backyard and returning home in time to enjoy the Sunday funnies.

Gone are the organized ABC's of summer camp and well-marked trails. Summer camp was never like this, where children are expected to participate in all daily chores and then rewarded with respect for their accomplishments. Where all adults share in the responsibility of everyone's welfare, regardless of their age.

Parents. Imagine your child catching their daily food (within legal guidelines) and watching their efforts turn into "bush food," the hardy fare of the Northern Quebec Crees. Children. Imagine your parents paddling all their worth in a 20-foot freighter canoe to escape the pounding waves on some rocky Northern Quebec James Bay shore, just to be soaked anyway by the salty near-zero temperature waters in pursuit of delicious black ducks or wait patiently in the camouflaged blinds of experienced goose callers luring Canada geese, which in turn are turned into delicacies such as smoked-dried goose, boiled gizzards or the popular whole goose slowly cooked by an open fire. There are many ways to cook a goose, by the way, and Cree women are experts at it.

Tourist products like these are available now and advance reservations are most welcome and recommended. Recently, Cree tourism has developed into a combined and adventure-ecological-educational experience designed to culturally alleviate your understanding of the universe beyond Ste-Catherine Street. Along with the actual physical experience, you will enhance your life with the true knowledge of the northern lands, taught to you by the people who live with it, along with ecological insights and the very true hardships that come with it.

But there is a danger in the potential influx of other non-aboriginal cultures which may influence your hosts, so great care is taken by Cree tourist promoters to ensure that the aboriginal lifestyle is not taken into the same perspective as those "traditional" tourist products of UV-laden, rum-sodden tours usually offered to Quebec Snowbirds. These products are made for your personal, physical and cultural enlightenment and give a greater enjoyment of the Northern Canada and Quebec environment and the kind, gracious and hardy people who inhabit it year-round. *- Sidney Snowboy Orr*

AIR CREEBEC

We expect a lot
of ourselves.
So can you.
Welcome aboard!

P.O. BOX/C.P. 430
VAL D'OR Ont.
J9P 4P4
Tel.: (819) 825-8355
Fax: (819) 825-0208

R.R.#2
TIMMINS Ont.
P4N 7C3
Tel.: (705) 264-9521
Fax: (705) 267-1722

WACHIYA

A store owned by the Crees featuring gifts made by Cree artisans.

Come in and see not only what our community has to offer, but also the entire Cree nation. You'll be pleasantly surprised at what we have to offer you.

Give a traditional gift this year from Wachiya, your store.

145 Perreault St.
Val d'Or
J9P 2G9
(819) 825-0434

CREECO's mission...

... is to create and maintain viable Cree regional enterprises in partnership with Cree communities.

La mission de CREECO...

... est de susciter un partenariat actif entre les entreprises et communautées cries dans leur développement social et économique.

Road construction Slashing work Civil and industrial projects Housing developments Construction de routes Projets civils, industriels et domiciliers	Scheduled and chartered flights Mail and cargo transportation Vols réguliers et nolisés Transport de courrier et de marchandises	Petroleum products distribution Distribution de produits pétroliers	Food wholesaler Grossiste en alimentation	Airport services Services aéroportuaires
CREE CONSTRUCTION	AIR CREEBEC	CREE ENERGY	SERVINOR	VALPIRO

LOOKING AHEAD TOGETHER
UN REGARD VERS L'AVENIR

BEHIND THE LINES AT OKA

OKANADA

Summer 1990, the eyes of the world turned to Canada where a spectacular armed confrontation had erupted. The Canadian army and the Quebec Police force faced off against Mohawk Indians fighting to save an ancenstral cemetary from becoming a golf course. On September 9th, a Montreal journalist snuck barefoot through the army lines into the barricaded Mohawk encampment. He was the only one to film the entire last 17 days of Oka fom inside.

OKANADA is the result a passionate, emotional account of life behinde the barricades: Mohawk Warriors enmasked, exclusive interviews and real life moments.

ORDER YOUR OWN COPY OF THE VIDEO TODAY

SEND A CERTIFIED CHECK OR MONEY ORDER (PAYABLE TO MAXIMAGE)

ON-RESERVE $30 OFF-RESERVE $35 7779 CASGRAIN. MONTREAL H2R 1Z2